

*The SEA-ASSIZE ;*  
O R,  
*Sea faring Persons to be judged according*  
*to their Works.*

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A  
**S E R M O N**

Preach'd on *Advent-Sunday*, Nov. 28. 1708.

In the Oratory of the *Royal Hospital* at *Greenwich*; }  
And in the *Parish-Church* of *St. Mary* at *Wolwich*, } Kent.

On Occasion of the Most Lamented *Decease* of His  
R O Y A L H I G H N E S S

Prince G E O R G E, Hereditary of  
D E N M A R K, *Lord High Admiral* of *Great*  
*Britain* and *Ireland*, and of all Her  
M A J E S T Y ' s *Plantations*, &c.

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Published at the Request of Many in both Auditories.

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By P H I L I P S T U B S, M. A. Chaplain of Her Majesty's  
Navy in Ordinary at *Wolwich*; and of Her Royal Hospital  
for Seamen at *Greenwich*.

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[illegible]



To the *Most Reverend* Fathers in God,  
 THOMAS, by Divine Providence, Lord A-Bishop of Canterbury, His Grace,  
 Primate and Metropolitan of all England;  
 JOHN, by Divine Providence, Lord A-Bishop of York, His Grace,  
 Primate and Metropolitan of England.

To the *Right Reverend* Fathers in God,  
 HENRY, by Divine Permission, Lord Bishop of London,  
 THOMAS, by Divine Permission, Lord Bishop of Rochester;

AND

To all the *Right Honourable, Honourable, Right Worshipful,*  
*Reverend, and Worshipful* Commissioners of Her  
 MAJESTY'S Royal Hospital for Seamen  
 at Greenwich.

MY LORDS,

**T**IS an allow'd Instance of Divine Favour to the Peculiar People,  
 that with the most dignified or most distinguish'd of their  
 Clergy, were intrusted not only the Oracles of God, but  
 the Administration of Justice in several Courts, as with approved Men;  
 The Imitation of that Polity here in England, bespeaks the Wisdom  
 of our Constitution with all considering Persons, when they behold, a-  
 midst the Estates of the Realm, those of Your Lordships High Order emi-  
 nently discharging a great Share in the Legislature, as well as your Sa-  
 cred Offices; and find others in Inferior Stations executing the most im-  
 portant Trusts and Commissions, for the Welfare of Church and State,  
 both at home and abroad, with uncommon Successes, no ways disadvanta-  
 geous to the Priestly Character.

To Your Lordships therefore chiefly, as the Bright Ornaments of  
 our most Holy Religion, and Protectors of its Interest in this Royal  
 Foundation for disabled Seamen, This plain Sermon is most humbly of-  
 fer'd, as it recommends the Cause of Piety and Vertue to them and the  
 whole Naval Body, from the terrifying Prospect of the Great Assize, as  
 well as the encouraging Example of a late Christian Hero, worthily  
 Presiding over them, most Dear to our Gracious Sovereign, and we  
 hope, now with God; The Images of whose Goodness, whilst they shall  
 strongly impress the Minds of our Captains, and Rulers, and Mighty  
 Men, will be the best Instructions for the Conduct of those who are Ver-  
 tuous, and against the Vicious, whose Influences are but too pernicious,

## DEDICATION.

He will in that Day, when the Sea shall give up her Dead, assuredly rise in Judgment, and condemn them.

And as Your Lordships Province in Marine Affairs extends itself so far, as from the River unto the Ends of the Earth, Permit me on this occasion to suggest to Your Lordships the Expectations of the best Men of the Age, from the Countenance that is given by the most Pious and discerning Princess to Prelates the most Zealous for God's Glory under the present Establishment; and from the mutual Esteem there is between Your Lordships and that Excellent Person, who has been thought worthy to precede, as well as to follow His late Royal Highness, in the Supreme Command of the Admiralty, viz. That the Gospel will be propagated in Foreign Parts, by Men of Power, and Spirits Apostolical; That Christian Knowledge and Practice will be promoted in our Vessels of War nearer home, by Commanders and Officers after the QUEEN's own Heart, as in Her Proclamation against Vice and Immorality; That to no ill or suspected Person in Orders, so momentous a Charge as is that of our Ships-Royal shall be committed; nor any prudent and good Man in them be discouraged or hindered in the due Execution of his Holy Function; Whence they humbly hope, That the Lord of Hosts will delight to go forth with our Fleets; and the Nation rejoyce both in their Going out, and their Coming in.

Nor will Your Lordships Care, even of Greenwich Hospital, be unrewarded, when the best regulated Discipline, to be observed therein, will turn to the Spiritual Benefit of Thousands who may some way or other be related to it, or Visit it out of Curiosity;

And if I may but be happily Instrumental in so Blessed a Work, I could almost pride myself in the pardonable Ambition of Camus, the famed Bishop of Bellay in France, whose Affection was wonderful to the Hôtel of Incurables;

I could wish with him to be known hereafter, managre all Honorary or Profitable Accessions whatever, by no other Distinction than that of the poor Chaplain to so Religious an House; and as such, in a particular manner

May it please Your Graces, and Your Lordships,

Your Graces and Your Lordships,

most Faithful, most Devoted,

and most Obedient Servant,

P. H. STUBS.



A  
**SERMON**  
ON

RE V. XX. 13.

*And the Sea gave up the Dead which were in it : — and they were judged every man according to their Works.*

The CONTEXT runs thus ;

*And I saw a great white Throne, and him that sat on it, from whose face the Earth and the Heaven fled away, and there was found no place for them, V. 11.*

*And I saw the Dead, small and great, stand before God, and the Books were open'd : and another Book was open'd, which is the Book of Life ; and the Dead were judg'd out of those things which were written in the Books, according to their Works, V. 12.*

*And the Sea gave up the Dead which were in it ; and Death and Hell delivered up the dead which were in them : and they were judged every man according to their Works, V. 13.*

**T**HOU great Creator of all things Visible and Invisible! who madest the Heavens, the Earth, the Sea and all that in them is ! and hast appointed this Solemn Time in which thou wilt judge the World in Righteousness by that Man whom thou  
B hast

Rev. 5. 11.  
Dan. 7. 10. *hast ordain'd! What numerous throngs of Spirits do we here see by the Eye of Revelation? Ten thousand times ten thousand Souls of the righteous and the wicked, and thousands of thousands, each preparing to re-assume, or stand in, his proper Body, before thy dreadful Tribunal?*

Gal. 3. 13.  
Acts 10. 42.  
Rev. 6. 15.  
Hosea 10. 8.  
Jerem. 5. 3.  
Psalm 36. 6. *O Blessed Jesu! the Adorable Son of God, and Gracious Redeemer of Mankind, who art Ordained by the Father to be this Judge both of Quick and Dead! How do we see by the same Eye of Faith, the self-conscious, shivering Mortals, each endeavouring to hide themselves under the rocks, or beneath the Hills, from thy most awful Appearance? As if alas! those lurking places, either of them could shelter the Wretches, whose Faces and Hearts have been more defying than the Mountains; or cover the Sinners whose Iniquities have been like the great Deep.*

John 15. 26.  
Rom. 8. 9.  
1 Pet. 1. 11.  
Phil. 1. 19.  
Rom. 15. 16.  
2 Pet. 3. 11.  
Tit. 2. 19.  
V. Areth. sup.  
loc.  
Psalm 124. 3.  
Psalm 88. 4.  
1 Cor. 13. 3. *Most Divine Spirit, proceeding from the Father and the Son, whose Office it is to sanctify the Hearts of the Redeemed, assist me then with some present Cogitations, which may powerfully impress what manner of Persons we ought every one of us to be in all Holy Conversation and Godliness, who pretend to look for that Blessed Hope which is reserved for all those that await the second Coming of that Glorious Majesty, who shall Summon all the Parts of the Creation, the several Repositories of Nature, the Sea, the Earth, the Fire, the Air, to give up their dues at this final Restitution: Those that the Waters have swallowed up Quick; or those that have late gone down to the Pit; Those that have been long since honourably reduced to ashes in the Cause of their Redeemer; or those that shall be found alive, and*



and caught up before the Lord in the Clouds, that 1 Thess. 4. 17.  
they may be judged every man according to his Works.

And I saw, saith the Extatick Author of this Divine  
Book, a great white throne, &c. v. 11, 12.

And the Sea gave up the dead which were in it: —  
and they were judged every man according to their  
Works, v. 13.

From which clear Account of the General Resurre-  
ction represented to us by way of Prospect in a Pro-  
phetick Vision (as the most proper and indubitable me-  
thod of fixing futurities in the Minds of Men) descri-  
bing the very particular Modes and Circumstances of  
it, what suitable Meditations shall I now offer to the  
sorrowful Thoughts of my dejected Brethren? who  
are all equally concerned in the Mournful Accents of  
this Time, as well as the solemn Transaction of that  
Judicial Process, when *the Books shall be open'd*, the Joh. 12. 48.  
*Books of the Law and the Gospel; and another* Rom. 2. 18.  
*Book shall be open'd*, That of Omniscience, and every  
Man's Conscience, either accusing, or else excusing Him Rom. 2. 15.  
for the Works He hath done in the Sea-Servite, whe- 2 Cor. 5. 10.  
ther Good or Bad: When He who was obey'd by  
Navies, as well as He that daily labour'd at the Oar,  
shall without any Colour of discriminating Titles  
(the Tribute of Flattery or State here below) stand  
naked before Him, who will be no otherwise a re- Heb. 4. 13.  
specter of Persons, than as they have fought the good 1 Pet. 1. 17.  
Fight, and finish'd their Course, in keeping the Faith. 2 Tim. 4. 7.

Shall I first set my self to prove to a Christian  
Congregation, as I would presume this to be entire-  
ly, the Certainty of a Future Judgment, from the  
most Sacred Records? or,

Shall I suppose some of the Scoffers at Revelation,  
the Men who are for turning Religion upside down, Acts 17. 6.

*are come hither also*, as indeed this Age is but too fruitful of such ; and I wish I could not say *that* very *Profession* abounding with them, which might make a most useful Improvement of the Mercies of the Lord, and *the wonders which are seen in the deep* : Shall I shew these Pretenders to Wit, the Reasonableness of a future Account : or demonstrate the Possibility of raising up Dead Bodies, which they say sticks most with them, as this Doctrine of the Resurrection was heretofore *to the Jews a stumbling block, and to the Greeks foolishness*.

Psal. 107. 24.

Acts 2. 17, 18.

1 Cor. 1. 23.

Shall I rather, as both *Text* and *Context* direct me, describe to you graphically for your Edification the particular Proceedings of that *General Assize*, from the lively Oracles of God's Word ? The *Signs* by which it shall be usher'd in, the *Procession* of the Judge to the Great Tribunal, the Order and Method of the Citation and Appearance of all Flesh before that Righteous Court, with the most just Sentence there to be awarded upon the Guiltless and the Criminals ? As this Method of Representation hath been used by the *Holy Spirit*, as the most expressive way of communicating Events future and mysterious, because 'tis not only easy and perspicuous, but in its proper place the most awakening and terrifying ; Shall I now, by a Proleptical Adumbration thereof, excite your Apprehensions (which must be supposed susceptible of such Truths at this seasonable Opportunity) to such devout Remembrances of, and Holy Resolutions from, the Contemplation of a Judgment to come, as may enable you *to withstand the Charge against you in that terrible day of the Lord, and having done all, to stand* ? Or

Joel 3. 21.

Eph. 6. 13.

Lastly,



Lastly, Will it be expected from me upon this Occasion, That I display for your Imitation the Heroic Vertues of His Deceased *Royal Highness*, the late Delight of the Breath of our Nostrils: to whose Pious Memory the Obsequies raised not only by *Us his Dependants*, but every where by the *British Subject*, are a decent and just Recognition of His Glories, as *He* always loved, and was in his Station very *beneficial* to our Nation in General; As *He* has left a Shining Example to every *Individual* amongst us; As many sweet Actions of his Life now fragrantly blossom in the Dust, and *right dear in the sight of the Lord is the Death of His Saints*; But

Lam. 4. 20.

Luke 7. 5.

Psal. 82. 7.

*Pretiosa in conspectu Domini mors beneficorum ejus.*

*Ira Piscar. Mont. Pagn.*

I. Why should I prove to a Christian Congregation the certainty of a Future Judgment; The solemn Account of which in its manner and Form is so amply revealed in the Sacred Records, as if they purposely fenced against the boldest Cavils of the most *Sceptical*, or the nicest Doubts of the most scrupulous *Person*: We are there told with all plainness and assurance, that there shall be a Day of Judgment for *Jew and Gentile*, as well as righteous and wicked Christians: That 'twill not be long before the *General Summons* be made; that when that *Hour* shall happen, all who are in the Graves shall come forth; that those likewise who shall be then alive upon the Earth, will meet the Lord in the Air, and stand before Christ Jesus the Judge of Quick and Dead; that this Judge, the Man Christ Jesus, shall be revealed from Heaven with his mighty Angels in flaming Fire; that he shall come attended also with 10000 of his Saints to Judge the secrets of Men; that they

Matt. 11. 24.

Mark 8. 11.

Luke 10. 12.

Rom. 4. 4.

2 Cor. 5. 10.

1 Cor. 15. 52.

John 5. 28.

1 Thess. 4. 17.

Acts 10. 42.

1 Tim. 2. 5.

2 Thess. 1. 7.

Jude 14.

Rom. 2. 16.

John 5. 29. they shall be judg'd every Man, as in my Text, according to their works; and that as the Sentence is awarded, some shall go into everlasting Life or Bliss, and others into shame and everlasting Contempt;

Acts 17. 15. Allowing then, as ye are all Profelytes of Jesus  
1 Pet. 2. 19. and the Resurrection, that the Judgment-day is thus ascertained out of the most sure word of Prophecy; That 'tis no Engine of Priest-Craft to cramp and enslave the active Free-born World, but a Truth as unquestionable as veracity it self can make it. No Pannic Fear, otherwise than as the anticipation thereof in your Hearts by the Word now Preach'd, or the Exemplification thereof in Fact henceforth shall certainly put ye into such an one:

II. I shall not in the Second Place wear away unprofitably your irredeemable Time in evincing without necessity, the reasonableness of this Judgment to come, or the Possibility of raising up dead Bodies.

2 Pet. 3. 3. For tho' there are Sadducees too too many in these  
Acts 23. 18. last Days, walking after their own Lusts, who say there is no Resurrection, nor Angel, nor Spirit; tho' there are not a few such Infidels gone out into the World, from the Profession we here boast of, who yet might not have been faithless but believing, had they  
John 20. 27. still attended to the Spirit of God moving upon the  
Gen. 1. 2. face of the Waters. Yet since these Men are not of  
1 John 2. 19. us; since we are perswaded better things of all here  
Heb. 6. 9. present, tho' we thus speak, I shall not insist largely upon any one Argument that may be urg'd on these Topicks; but barely run over with a transient Eye, some such Hints which may be used for the Confirmation of the Doctrines mentioned, as shall bespeak the Assent of all except those who are  
1 Tim. 1. 19. stupid or unreasonable, who had rather make Ship-

wrack



wrack of their Faith, than be ready to give a Reason 1 Pet. 3. 15.  
of the Hope that is in them, even whilst their own  
Reason shall bear Testimony to the Conclusion im-  
plied, That the Fashion of this World passeth away, Heb. 7. 31.  
therefore all things must become New. Rev. 21. 1, 5.

For Instance, 1. Were you and I, my Christian  
Brother, in our closer Cogitations upon another Life,  
in our researches after the credibility of Rewards and  
Punishments in a Future State, to reflect only

1. On the Nature of *Humane Souls* abstractedly  
consider'd; That they shew their High-born Original  
by the Capacities they are bless'd with beyond  
the reach of *Matter* and *Motion*: That in several In-  
stances they prove themselves *Independent* of Flesh  
and Blood; and that they can exist without them  
as well after the Body's Dissolution, as they did be-  
fore its Union; Whoever does weigh this Thought  
maturely in its several Branches, he would straight-  
way bid adieu to the *mocking Society*, dispute nei- Jer. 15. 17.  
ther Immateriality nor Immortality of Man's better  
Part, but by a *consenting silence* acknowledge, as Mat. 22. 34.  
some of the *Sceptical* Class heretofore did, that *God*  
*is not a God of the dead only, but of the living, for all* Luke 20. 38.  
*Souls live to Him*; Nay,

2. Should we amuse our selves with this Specu-  
lation; That even *Dead Men shall live* at the latter  
Day: That yours and my *Dead Body shall arise*?  
How is this Notion, I pray, such a monstrous Bug-  
bear to Sense and Reason, which has nothing in it  
but what *Omnipotence* can readily answer for? If the  
*Resurrection* of the Body be no greater a Miracle than  
the first Formation of it, as the *Ancients* thought Athenagoras πρὸ ἀναστάσεως τοῦ νεκροῦ.  
and Reason suggests. If its continued Augmenta-  
tion and daily Increase be as hardly accounted for, Minutius Felix in O. adv. Céciliū.  
whilst

whilst Man repairs this Machine with Luxurious Provision from the several quarters of the World, as  
 Mat. 24. 31. the gathering our Ashes will be from *the four Winds* by the Holy Angels at the *last Trump*? If nothing short of a Contradiction can oppose that Infinite  
 Isa. 40. 12. Power who holds the Globe *in the hollow of his Hand*, and can shake *the Dust* of it into what Figure He thinks fit? What hinders but that we at this day appeal to the *Incredulous Age*, as St. Paul did to *Agrippa*, and with no less Assurance too, *Why should it be thought a thing impossible that the dead should thus be raised?* But,

3. Consider we the *Soul* and *Body* in their strictest Union. Good God! What Passions, what Appetites, what Instincts do we meet with, all arguing the *Imperfection* of this State, each hankering after a more perfect *Consummation* in another? Can we any of us *contemplate* the insatiable *Thirst* of the Soul after Knowledge and Satisfaction in this World, and see how little it has been *slaked* by the greatest Humane Attainments either of *ancient* or *later Days*? Can we *think* how abortive the Divine Life has been even in the best of *Times*; That the *Inchoation* of *Vertue* or *Grace* has in some measure been visible indeed on this side the Grave, whence the *Completion* thereof must be expected on t'other, or not at all? Can we *behold* but the *Miseries* of this *State*, which are as much Appendages of Men's Birth, and which Men as eagerly avoid, *as the Sparks fly upwards?* or Lastly, Can we *observe* the *Desire* of *Memory* after *Death*, which the *Noble* and *Ignoble*, the *Learned* and *He that knows no Letters*, the *Rich* and *Poor*, equally cultivate by the Heirs of their Names, their Brains, or their Estates? and conclude, That these  
 Desires



*Desires* and these *Aversions* were implanted by the God of Nature (who is *Wisdom* and *Goodness*) the one all in vain and to no purpose; or the other only to make the Lord of this lower World the *most wretched part of the Creation*; whilst the rest the *Interiors*, all are *Happy* in their kind, but He without the *Felicity* that is proportionate to his Condition? 1 Cor. 15. 19.

Since Sentiments of this kind are unworthy a Supreme Being (for *Wisdom* and *Goodness* are the Attributes of a God, if we own any at all,) What an indelible reproach is it upon any *illuminated* Christian in this Point to fall short of the *Heathen's* Discoveries? One amongst whom (though guided only by the weaker Gleams of his private Spirit, That *Candle of the Lord*, as 'tis Prov. 20. 27. ap-  
positely styled in Holy Writ, from enlight'ning one Room or one House; whilst Revelation, like the *Sun*, *shining in its strength*, darts its glorious Rays universally thro' an Hemisphere) we find, frankly confessing, " That the *Life* we now lead in the Dum sumus in  
his inclusi com-  
pagibus corpo-  
ris, &c. Cic.  
de senectute.  
" *Body*, where the *Soul* is, as it were, but a *Pri-  
soner*, spending its Days in little else but Disqui-  
" *tude*, Disappointment and Misery, doth hardly  
" deserve the *Name* of *Life*, when balanced with  
" that we promise our selves from the *Celestial*  
" *Origine*, and *Immortal Nature*: So *Tully* in his  
admirable Treatise of *Old Age*; And a little below  
puts the Question home to his *Friend*, and more at  
large to our purpose in the following manner:  
" Can you think (says this bright *Orator* and An censes me  
tantos labores  
diurnos noctur-  
nosq; domi mi-  
litiag; susceptu-  
rum fuisse, &c.  
Cic. ib.  
" *Philosopher*) that I my self for these many Years  
" past would have sustain'd such *Fatigues* and *Em-  
barassments*, as I have done, by *Night* and by *Day*,  
" *abroad* as well as at *home*, in Time of *Peace* and

C

" in

" in Time of *War*, if I had thought that *my Glories*  
 " *were to be measured with this short Musbroom*  
 " *Life* : — No, tho' I can't account for't, I pro-  
 " fess, methinks my *Mind* has always had such  
 " steady and strong Presages of a *future State*, as  
 " if 'twere assured, that when *my Soul* should take  
 " its leave of the Body, 'twould then begin at length  
 " to *Live in earnest* : And believe me, saith He,  
 " were it not for such Impulses and Perceptions  
 " as these, That the *Soul* can Live and relish Her  
 " Being in another State, we had wanted the Pa-  
 " triots and chief Ornaments of the Common-  
 " wealth, who have been excited to the most glo-  
 " rious Performances by some such like Reflections  
 " as these ; 'Tis the very Language of St. Paul,  
 2 Cor. 4. 8, 9. the *Dialect* of the Inspired : *We are troubled on every*  
 2 Cor. 11. 25, 26, 27. *side, by Perils in the City, by Perils in the Wilder-*  
*ness, by Perils in the Sea ; perplexed, by Journeys oft,*  
*in the Night and in the Day ; persecuted, by false*  
*brethren ; cast down, by weariness and painfulness, by*  
*hunger and thirst, by watching and fasting, by cold*  
 2 Cor. 13. 19. *and nakedness : So that, if in this Life only we had*  
*Hope, we were of all Men the most miserable : But this*  
 2 Cor. 4. 17, 18. *Light Affliction, which is but for a Moment, worketh*  
*for us a far more exceeding and eternal Weight of*  
*Glory : while we look not at the things which are seen,*  
*but at the things which are not seen, saith the Apostle.*  
 Quod si in hoc " And if in this I err, saith this Great Disciple of  
 erro, id. ib. " Nature, in Believing the Souls of Men to be im-  
 " mortal, I willingly err ; nor will I ever suffer my  
 " self to be undeceiv'd, it is so pleasing, so de-  
 " lightful an Error ; as if He had concluded with  
 2 Cor. 4. 18. the Spirit of Revelation, *For the things which are*  
*seen are temporal, but the things which are not seen*  
*must be Eternal.* And



And as I have hinted, that the Mind of Man is conscious to itself of a *Future State*, so is it also of *Rewards* and *Punishments* consequent upon its Behaviour in this: I have not Time to produce at large the Notions which are generally entertain'd about the *Nature of Vertue and Vice*; That the *Beauty* of the one, and *Deformity* of the other cannot receive according to their Demerits here from Judges who are *less than Omniscient*, and who sometimes (contrary to their Designation) are *Encouragers of Evil Doers*, whilst they should rather be a *Terror to them that do ill*; therefore there must be an *higher Appeal*, a fairer Tribunal: 1 Pet. 2. 14.

Nor shall I urge to you at present all that may be said on *Fears* which *haunt* bad Men after the Commission of wicked Deeds, or the *Expectations* of a Happiness to come, which *buoy up* the Spirits of better Men under the discouraged Practice of Good ones, and which can no more be eradicated by *Custom* or *Education* (maugre all *Atheistical* Exceptions to the contrary) than they could be fix'd in the Soul by *Institution* at first: But I shall suggest to your Memories in short the *Necessity* of a *just Retribution* for the Vindication of *Divine Providence*; the *Sum* of which is this, If all things here below, are not only *uncertain*, but *unequal*; If a Man cannot judge of *Love or Hatred* by all that is before him; Nay, If all things do not only come alike to all in some places, and at some times; but at other times, and in other places; there is a worse *Event* to the *Righteous* than to the *Wicked*; to him that *sacrificeth*, than to him that *sacrificeth not*; to the *sinner* who *swears* prophanely, than to him that *feareth an Oath*: 'Twere better far, say some, to deny a Supreme Provident Being Eccl. 9. 1.  
C 2 wholly, — 9. 2.

wholly, than to load him with such Defects, to charge him with Irregularities so contrary to *Divine Justice*. The *Conclusion* of the whole matter then is this;

John 5. 28. Assuredly, my Christian Brethren, *The Hour is coming*, when verily there shall be a reward for the righteous: Doubtless there is a God that will judge the World, according to its works, when the Sea shall give up the dead which are in it, and Death and Hell shall deliver up the dead which are in them.

Rev. 20. 11. And I saw a great white Throne, and him that sat on it, from whose face the Earth and the Heaven fled away, and there was found no place for them.

12. And I saw the dead, small and great, stand before God, &c. as in the Context.

13. And the Sea gave up the dead which were in it—and they were judged every man according to their works.

III. From a *Scriptural* Description of which Great Assize, upon the Sea as well as the Land, to which I am now hastening according to my prescribed *Method*, that I may conclude all with a suitable *Application*: Could I now raise up but one poor Soul present to a *due Preparation* for it, I should have reason to *rejoyce* everlastingly that I stood here this

Luke 15. 7, 10. Day your Monitor, whilst the Conversion of a Sinner shall make so great a Part, as we are told, in the ravishing Songs of *Eternity*.

James 5. 20. But to attempt something of this nature, which may elevate your Conceptions, and influence your Practice;  
Joel 2. 31. We are to suppose, before this great and terrible day of the Lord come, That the World which now supports us, groaning long under the Burthen of its Inhabitants, shall be then more sensible of their



their weighty Iniquities and *an avenging Arm*, when  
 the mighty wonders shall be displayed both in *Hea-* Joel 2. 30.  
*ven* and *Earth*, which the *Prophets* under the *Old*  
 as well as *New Covenant* have represented to us, as  
 impending Intimations of its approaching *Dissolu-*  
*tion*: Such are, *Blood and Fire, and Pillars of Smoke*: Luke 21. 25,  
*Signs in the Sun, and in the Moon, and in the Stars*: 26.  
*and here below distress of Nations with perplexity, the*  
*Sea and the Waves roaring*: Whether these *Prodigies*  
 shall be continued for fifteen Days together before  
 the *Great Tribunal* be erected, as the *Rabbinical*  
*Doctors* tell us, that *Mortals* may be continually  
*looking after*, yet without a possibility of providing  
 against, *those things which are coming upon the Earth*;  
 or whether God will deal with the *Universe* then  
 as He threatens to do with *Mystical Babylon*, That its Rev. 18. 8.  
*Plagues shall come in one day*; or unexpectedly in a  
*Night*, as *Beltesbazzar's Sentence* came; whether it Dan 5. 30.  
 shall be made *desolate in one hour*; or its *last change* Rev. 18. 19.  
 shall be in a *moment, in the twinkling of an Eye*; 1 Cor. 15. 52.  
 Certain it is that *Men's hearts shall then be failing* Acts 2. 20.  
*them for fear*, when they shall see the *Sun eclipsed* Joel 3. 15.  
*in Darknefs*, and the *Moon* to withdraw her *Shine*  
 from them; when *the Stars shall be shaken* from the Luke 21. 26.  
*Center of their Motion*, and *the Elements melt with* 2 Pet. 3. 10.  
*fervent Heat*: When this *Terraqueous Globe* shall  
 be shatter'd with continual *Earthquakes*, and the *Sea* Luke 21. 17.  
 raging into an universal *Deluge*; When *Lightnings,* Rev. 8. 5.  
*and Thunders, and Voices*, hideous and unusual, shall  
 pursue and haunt *Men* in their securest *Shelters*,  
 and yet *no Place shall be found* a *Retreat* from *Ter-*  
*rors*, but where they shall meet with *New ones*:  
 When the whole *Frame of Nature*, like a *Funeral*  
 of *State*, thus veil'd with *Mourning*, and set off  
 with .

with Spectacles of *Tragedy* and *Horror*, shall be awaiting the Frowns of its incens'd Creator, 'tis communicated to us, that there shall appear the Sign of the Son of Man, by which a Current of Interpreters ancient as well as modern, understand the Sign of the Cross, gloriously to be displayed, as they conceive, for the Comfort of all true Believers, no less than the Confusion of Infidels and Apostates, who shall then mourn with all the Tribes of the Earth, that have been Enemies to that Cross, when they shall see Christ the Lord who was not ashamed of it below, thus usher'd in by it above with Power and great Glory. At the setting up of this Standard, as heretofore upon its first Erection, all the Nations of the Earth presently flow'd in unto it, all the Ends of the World remembred themselves and turn'd unto the Lord; So now shall all the Heavenly Powers, Angels and Archangels, Cherubin and Seraphin, Dominions and Thrones, and Principalities, triumph in it; all the splendid Orders of Happy Spirits, who shall be surrounding the Judge, and ministering to Him in the Resurrection of the Dead; for it's said that the Angels with the sound of a Trumpet shall gather his Elect from the four Winds, and in general, that the Trumpet shall sound, and the Dead shall be raised. By which Scriptures we have suggested to us, That as our Lord is in his Progress to this lower World, the Archangel in the Front of the Heavenly Host, shall shout before him with an awful Voice, saying aloud *Awake ye Dead, and rise to Judgment!* at the sound of which Trump, the closest Repositories of Nature shall throw off their Coverings, and enlarge their dark Inhabitants; the Earth, the Sea, the Air, as 'tis intimated to us in several places of the Holy Records,

in



in Conjunction with my Text, and even Death and Hell shall deliver up their dead.

Thus, as our Lord is sitting upon His Throne, arrayed in his own and in his Father's Glory, *His Hand and his Hair being white as Snow*, according to *Matt. 16. 27.* *St. John's* Description of him in the midst of the Golden Candlesticks, *His Eyes like a flaming Fire*, *his Voice as the sound of many waters*, and his Countenance like the Sun shining in its strength: The Dead in Christ shall rise first, i. e. The Glorious Company *1 Thess. 4. 16.* of the Apostles, the goodly Fellowship of the Prophets, the Noble Army of Martyrs, and Holy Souls belonging to the Church of Christ throughout all the World shall first appear before the Judgment Seat of Christ, as I hinted at the beginning of this Discourse, in their proper Bodies: not in such as they put off at their departure, uncomely, feeble, or diseased; branded perhaps with marks of Infamy, or mangled by the Tyranny of Persecution: No, for the same Apostle tells us, they are sown natural Bodies in dishonour and corruption, they are raised up *1 Cor. 15. 42,* *ones in Power and Glory and Immortality.* These *43. 44.* shall shine forth as the Sun in the Kingdom of their Father, when acquitted for Eternal Life; as the wicked shall be doom'd to everlasting shame and contempt, if they cannot stand the Decretory Trial then to pass upon the Great as well as the Small, the Prince who was in a high Station, as the meaner Man who serv'd to secure him in it, when the Books shall be opened, and the Dead shall be judged according to the things written in the Books, not according to Men's fond Inventions, or fruitless Wishes; But First, the Books shall then be opened; The Books of natural Conscience, of the Law, and of the Gospel:  
For

Rom. 2. 12.

For as many as have sinned without Law, shall also perish without Law; and as many as have sinned in the Law, shall be judged by the Law; i. e. those shall be absolved or condemned at this Day of Judgment who have broken or kept the Revealed Commands (whether the Revelation has been external or internal) that relate to their Maker, their Fellow-Creatures, or themselves:

To instance in no more at this time, than the Precepts which relate to *Vertue* and *Piety*, *Justice* and *Charity*, *Temperance* and *Chastity*.

Psal. 14. 1.

If any Man thro' the Course of his Life, after a solemn Admission into the Church of Christ by Baptism, has wittingly and presumptuously disclaimed the *Being* of a God, that he might be complaisant to his Company, or thereby get the reputation of a Wit; (tho' he must be deem'd a worse Fool than *David's* who now a-days utters with his Lips, or doth but say in his Heart, that there is no God;)

1 Theff. 5. 19, 20.

2 Chr. 36. 16.

Ezek. 20. 13.

1 Cor. 3. 17.

Psal. 1. 1.

If any one acknowledging that there is a God, yet has not serv'd him and worshipped him as he ought to have done; but has lived as it were without him in this World, without any Sense of his Providence, His Goodness or his Justice; has quenched his Spirit, by an obstinate resistance of its good motions; despised his Prophecies by not hearkning to the voice of his Words; rejected his Messengers, for the Word's sake; Profaned his Name by abominable Oaths and Execrations; Polluted his Sabbaths, by doing his own Deeds thereupon; or defiled his Temples, by an unsanctify'd use of them;

If any have not walked in the Counsel of such ungodly Men as these, yet have stood in the way of other Sinners, by a disobedient behaviour to the Commands of their lawful Superiors; by disturbing the



the Peace of their Equals with malicious or revengeful Demeanour; by insulting their Inferiours, *taking Bribes against the Innocent, oppressing the Hireling of his Wages, or defrauding the Poor of their Right* by any means whatever. Pfal. 15. 5. Mal. 3. 5. 1 Theff. 4. 6.

If any, Lastly, *have sat in the seat of the scornful*, and made Peccadillo's of the most heinous Crimes against Nature, and God the Author of it; Have frequently drowned their Faculties by an Abuse of God's Creatures, which in a sober Use of them, would have rendered them more serviceable to their Country and Dependants;

If any have been like *fed Horses, Neighing after their Neighbours Wives, their Daughters, Maid-servants, or Strangers within their Gates*, and have actually committed abomination with them: Jer. 5. 8. Deut. 5. 14.

Such Miscreants the very *Heathens* would have placed on the *left Hand*, as our great Law-Giver, without Repentance, assigns them a Portion with the damned; *Depart from me ye Cursed*, saith He, into the Mansions prepared for the Devil and his Angels; whether amidst the Regions of *Darkness*, there shall be *weeping and wailing*; if among the better Waters, there shall be *gnashing of Teeth* inexpressible and insupportable; if thrown into the Lakes of Fire and Brimstone, that *Fire shall never be quench'd*; if consign'd to the Worm, that *Worm shall never Die*; but they shall suffer all the Torments of Body and Anguish of Mind, which the Malice of their old Guilty Associates, the Cruelty of their New Hideous Friends, or the bared Arm of a Revenging God can justly inflict: Matt. 25. 41. Matt. 8. 12. Matt. 13. 42. Mark 9. 44.

Hearken here *all ye despisers, and wonder, and Perish*: If ye think ye can face this Tribunal with your

D

wonted

wonted Assurance; Behold yon glorious Presence  
 Zech. 12. 10. without Astonishment: Look boldly on Him *whom*  
*ye have pierced and crucified to your selves*, That King  
 of Glory, that Lord of Life, *putting him* in your daily  
 Heb. 6. 6. Conversations *to an open Shame*; Then walk on ye  
 Eccl. 11. 9. young Men *in the ways of your Hearts*, and *in the sight*  
*of your Eyes*: Rejoyce now in your *ancienter Days* ye  
 declining Sinners, and *let your Hearts cheer* you till  
 the Evil Day surprizes you, which I am now repre-  
 senting to you, and wherein, you may believe me  
 Eccl. 12. 1. *you'll say you have no pleasure in it*:

For behold on the other side, what Crowns of  
 Immortality, what gracious Rewards are laid up  
 for all those righteous Persons who have loved and  
 look'd for this glorious Appearance;

If any have dared to own God and Virtue  
 in such Stations, where it has been thought courtly  
 Isa. 13. 4. to be an *Infidel* as to the Belief of a *Lord of Hosts*;  
 and to attack Invisible Legions at home has been  
 deem'd *Gallant* and *Heroical*, whilst their Country  
 has wanted the Service of such Christians abroad  
 against the Visible Armies of the *Defier of our Israel*:

If any have protected and supported the Mini-  
 sters of *Jesus Christ* in a profligate Age, when Men  
 of less *intrinick Worth* have been fond of *despising*  
 Luke 10. 16. them for the sake of *Him that sent them*;

If any have Sacrificed their *apparent Interest* for  
 the Cause of true Religion in the most *Critical* or  
*difficult* Junctures, and been great Examples in Pra-  
 ctice, the best Evidence of Sincerity therein;

If any have been remarkable for distributive Ju-  
 stice, *giving to all men their dues*, the just recom-  
 pence of their Demerits, advancing none in their  
 Rom. 13. 17. Esteem by *Partiality*, or postponing them by *Pre-*  
 1 Tim. 5. 21. *judice*;

If



If they have been *charitable* upon proper Occasions to the poor Members of Christ, according to their Ability, especially to those of the *Houſhold* of Gal. 6. 10. *Faith* :

If they have raised the *Dignity* of the *Married* State to an uncommon Degree; and in dissolute Times become Proverbial for *Tenderness* and *Chastity* towards the sworn Partners of their Joys and Sorrows: Heb. 13. 4.

If they have discharg'd the Duties of their respective Relations with *Fidelity* and *Constancy* :

If they have acquitted themselves with Honour, that Honour which Conscience bestows on the respective Characters of a good Prince, a *dutiful* Subject, an *affectionate* Husband, an *Indulgent* Father, a *Faithful* Friend, or a *Gracious* Master :

These, and such like, shall be placed on the *right Hand*, and accosted with a *Come ye Blessed of my Father, inherit the Kingdom prepared for you*; Come my Elect from the *Foundation of the World*, will their Saviour then say, *My Father has thought fit to give you a Kingdom*: and tho' 'tis bestow'd on you by his Free-Grace, yet since ye have approv'd your selves not unfit for the Society of the Blessed, by the good Dispositions wrought up in your Souls since your Banishment upon Earth, *Enter into joy unspeakable, and full of Glory, such as Eye has not seen, nor Ear heard, nor can the Heart of Man conceive the like*: Mat. 25. 34. 1 Cor. 2. 9.

Thus shall they that are wise, according to ancient Prophecy, *shine forth as the brightness of the Firmament*: They that have been wise for themselves only, who have reform'd but their own Lives according to God's Laws, shall be glorious Dan. 12. 3.

as any Part of a serene Heaven is : But *they* that have turn'd many to *Righteousness*, who have been the happy Instruments of reforming others by their Great Examples, shall be distinguish'd as the Stars are by their Sparkling Lustre from the rest of the Firmament, to all Eternity. For, as *one star differs from another star in Glory, so also shall be the Resurrection of the Dead.*

1 Cor. 15. 41,  
42.

Having thus accounted for the awful Proceedings of that Great Assize, where the *Sovereign* is not to be aw'd by Interest, nor byas'd by Pretences : 'Twill not be expected, (when I have used your *Patience* much longer than the Season permits, tho' far short of what the Particulars call for) that I now run a Panegyrick upon the deceased *Prince*, to whose Memory the Nation is now paying a grateful Tribute of *Condoleance*, and who no more wants *Encomiums* when Dead, than he was wont to be *delighted* with them when living.

We have nothing more left then, than to run over the Qualifications I have mention'd for *Heaven* : We shall readily conclude from a transient View of them, what Station He holds in the Kingdom of Happiness ; few Rivals to whom in some special Instances of *Goodness* (the only true and valuable Greatness) either ancient or later *Annals* will produce, except in the *astonishing* Life and Actions of his most Glorious *QUEEN* :

Let us then *imitate* him that is gone before ; and Let us *Pity* and *Pray* for *Her* who's left disconsolate behind.

Let us *imitate* him in whatever Particulars he *truly imitated* his and our Great Master, whether in *Humility, Quietness, Love, Peace, Gentleness,*  
Tem-



*Temperance*, or any other desirable Graces: So shall we best honour Him, and boast of his *Favour*; for alas, whatever he recommended us to here, were Favours *light* and *momentary*, whereas the things He recommends to us by his shining Example, are far more, an *eternal*, and an *exceeding weight* of Glory.

Let therefore neither the *Splendor* of any thing that is esteem'd *Great*, nor the *Conceit* of any thing that is thought good in us, withdraw our Eyes from looking upon our selves as *sinful dust* and *ashes*: but according to the Pattern of all true *Christian Heroes*, let us press forward toward the Prize of the High-Calling in *Christ Jesus* that is before us, by a *constant perseverance* in a *Religious Course* to that End.

In the Interim, All Loyal and Devout Souls here present will permit me at this Time to excite them to unusual Heights of *Commiseration* and *Piety*: To *Commiseration*, on the Account of our *Afflicted Sovereign*; To *Piety*, on our own Accounts as well as Hers.

Ye'll suffer me to excite in you a deep Sense of *Commiseration*; (For alas! those Heads which wear the *Crown* are oftner Objects of Compassion than those who feel not the Weight of that Glittering Toy!) Nor are we of this House to be post-poned in the Sympathizing Part by any of our Fellow-Subjects, of whom Her MAJESTY is very sensible in general that they have on this occasion shew'd a *very Tender Concern* for Her *Affliction*:

*Her Majesty's  
Answer to the  
Commons Ad-  
dress of Con-  
dolence, Jovis,  
Nov. 25.*

And indeed who can do otherwise, should we reflect on her Loss with respect only to the *Comforts* of a *Conjugal State*?

Should we consider, How pleasant the Queen and Prince have been in their Lives for five and twenty Years

*2Sam. 1. 23, 26.*

- Years past ; That His Love to His Royal Consort *was* very wonderful, as was Hers also towards His Royal Highness, *surpassing the Love of Women* :  
 Psa. 82. 7. That now by *Death* they are divided, since he's fallen like other *Men*, but lamented abroad and at home, as *one of the best of Princes* : We may clearly  
 Lam. 1. 12. perceive there's *no Sorrow like Her Sorrow*, in an Age when the single Violation of *Chastity* is challeng'd as a Natural Right, and *Matrimonial Perjury* reconciled to *Christian Liberty* :  
 2 Sam. 1. 24. Weep therefore ye *Daughters of our Israel* for Her, who has hitherto clothed you in *Scarlet*, with other  
 Isa. 61. 3. delights, while She Her self is putting on the *Garment of Heaviness for the Spirit of Praise* :  
 2 Sam. 1. 24. Weep for Her, who hath put on *Ornaments of Gold on your Apparel*, whilst, under God she hath preserved  
 Psa. 147. 14. *Peace in our Borders*, tho' for Peace she has  
 Isa. 38. 17. Her self at present the *Portion of Bitterness*.  
 Ezek. 2. 10. Weep, and make deep *Lamentation*, and Mourning for Her, Let Heaven be taken by the Violence of your *Tears and Prayers*, the best Artillery of a Christian, That in this ruffling and tempestuous  
 2 Cor. 2. 7. Season she may not *swallowed up with over much Sorrow* ; or else  
 Luke 23. 28. Ye'll one Day *weep for your selves and for your Children*, when the *Breath of our Nostrils*, the appointed of the Lord, for our Incogitance or Insensibility shall be accounted as *one of them that go down into the Pit* ; 'cause the *Righteous perisheth and no man layeth it to Heart* : The merciful Man is taken away, no one considering, that the righteous is taken away from the Evil to come ;

Let us all then, as we value the Continuance of so precious a Life amongst us for the Temporal and  
 Spiritual



Spiritual Good of our selves and Posterity. Let us pray to God in particular, that during this *Hard* <sup>2 Cor. 8. 2.</sup> *Trial of Affliction*, the Common Parent of our Country, and *Defender of our Faith*, may more especially look upon her self as a *Militant Christian*, and *put on the whole Armour of God*, that she may <sup>Eph. 6. 11.</sup> *be able to withstand in this evil day, and having done all may stand;*

Let us pray to God, that having *Her Loyns girt about with Truth*; <sup>14,</sup> *Protecting the Gospel* as she doth in these Kingdoms at home, and *propagating* it in her Dominions and Countries abroad, beyond the Instances of all former Princes; and

*Having on the Breast-plate of Righteousness*: being an illustrious Mirror of Vertue for those about Her to Copy after: <sup>14,</sup>

Let us pray, That *her Feet may be shod so*, as <sup>15.</sup> *to run and obtain*, but very late first, *an incorruptible Crown*, as she now wears meritoriously a transient and corruptible one; <sup>1 Cor. 9. 24, 25.</sup>

Above all *taking the shield of Faith*, Let us pray <sup>Eph. 6. 16.</sup> that Her Belief at this Time may be powerful in that God, who has promis'd *He'll not tempt her* <sup>1 Cor. 10. 13.</sup> *above what she is able, but will with the temptation also make a way to escape, that she may be able to bear it;*

Let us pray likewise that she may *take the Helmet of Salvation*, and *the Sword of the Spirit*, remembering that *whom the Lord loveth he chastneth*, <sup>Eph. 6. 17.</sup> *and scourgeth every one whom he receiveth*: <sup>Heb. 12. 5.</sup>

Lastly, Let us pray always *with all Prayer and Supplication*, and *watching thereunto with all perseverance*, That God would be pleased to continue Her a *Glorious Instrument* in his Hand, for introducing that

that *Peaceful State* of his *Church*, which all *Pious Souls* upon the *Earth*, as well as under the *Altar*, incessantly pray for, That so they may change their direful *Tune of How long, O Lord, How long?* for the more pleasing Note, *He is come, He is come; Amen. Even so, Lord Jesus come quickly;*  
 Rev. 22. 20. "Be pleased to hasten thy Kingdom, and of thy  
 "merciful Goodness shortly accomplish the Num-  
 "ber of thine Elect: That our Gracious *Sove-*  
 "raign, with her late *Royal Consort*, that they with  
 all the *Saints departed*, and we with every chosen  
 Creature which is in *Heaven, and on the Earth, and*  
 Rev. 5. 13. *under the Earth, and such as are in the Sea*, may  
 have our perfect *Consummation and Bliss* in ever-  
 lasting *Happiness, saying, Blessing, and Honour, and*  
*Glory, and Power be unto him that sitteth upon the*  
*Throne, and unto the Lamb for ever and ever.*

F I N I S.